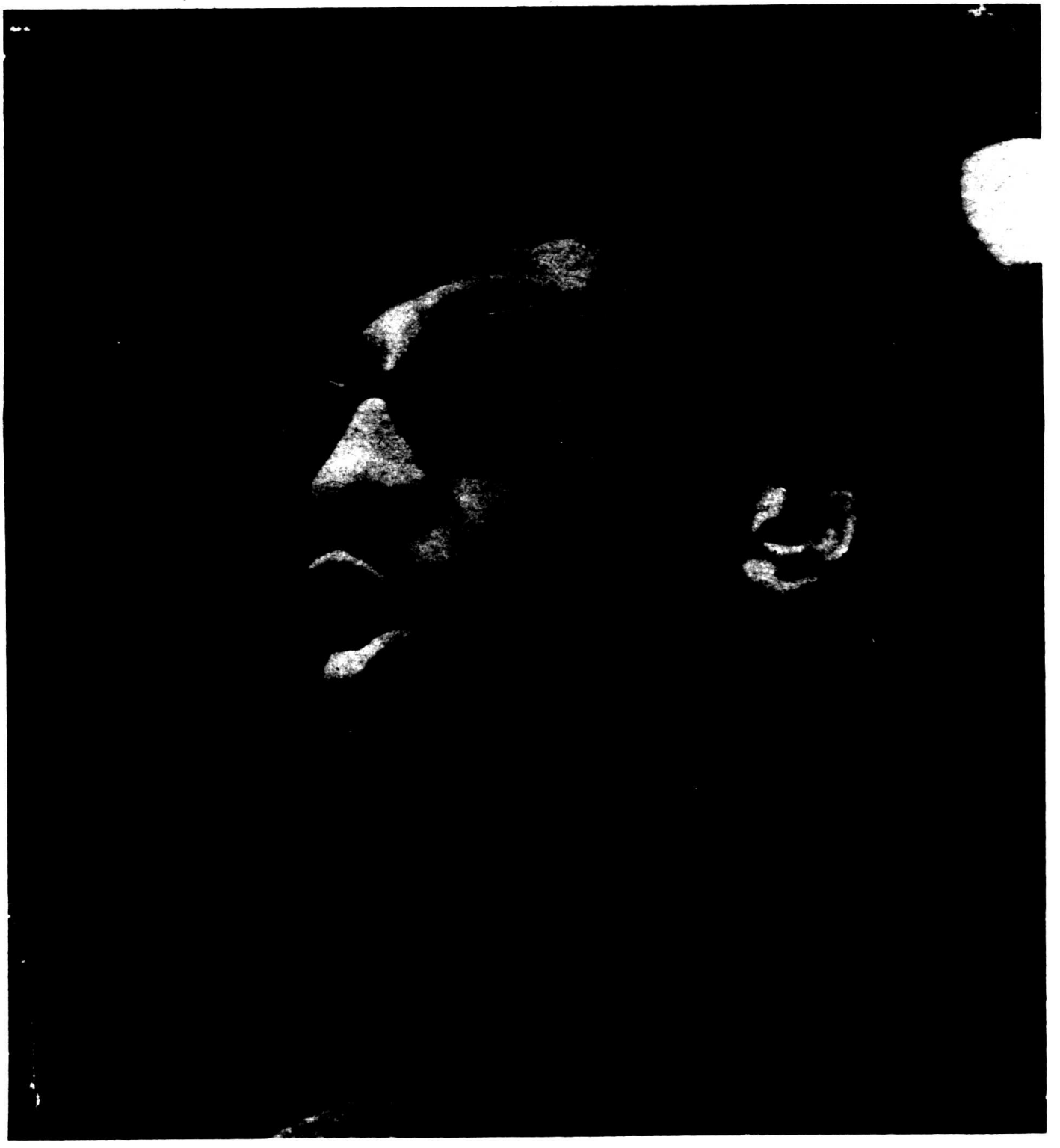
UHURU

BLACK COMMUNITY NEWS SERVICE

Vol. 1 No 21 May 11, 1970 | 2554 St. Antoine St. MONTREAL CANADA | PRICE 10c

WHERE IS H. RAP BROWN? ?



To the Editor:

"It was very clear that I was, in effect, under house arrest. So I said 'Solid'. Whatever they do to me is not going to stop the revolution. Anyone who is projected as a leader generally impedes the revolution anyway. Whether I was out there or not, I knew that the brothers were going to take care of business. A revolution doesn't depend on one person. In actuality, the revolutionary is an unknown person . . . He's the cat whose name never appears in history books. It ain't the dude with the natural. I'd rather see a cat with a processed head and a natural mind than a natural head and a processed mind. It ain't what's on your head; it's what is in it. You see negroes with naturals on their heads and nothing on their minds. Revolutionaries are not determined by physical characteristics. Some of the most revolutionary people in Vietnam are women, but we got muthafuckas here running around talking about let the men do it."

Above is H. Rap Brown's statement taken from his latest book "Die Nigger Die". I would like to enforce a point or two. First, I quite agree with H.R. Brown that the black women in most of the black movements are lax, passive, lethargic and tend not to be as vocal and assertive as they should and could be. I feel that the black male revolutionaries should urge them to vocalize the position and work side by side with the men so as to solidify the unity of black people who are working towards changes in the present system. What's wrong with women's mouths?

I had a recent experience at a black nationalist meeting where I was the sole woman to question the guest speaker. I am not a university student yet was surrounded by educated black Georgians and not one black woman rose to the floor to challenge or question the speaker. If the black women refuse to challenge a speaker what are they going to do when the struggle for change begins? Where will they be when the revolution occurs? Must the men do all the dirty work? What is wrong with our "so called" educated black girls? I know they are out there. What is their education doing for them? Is their education just one big waste of time and money?

My second point is that of the natural head which is seen everywhere in Montreal. Man, it takes more than a natural head! It takes a mouthpiece to articulate the position. Write to M.P.'s for improvements in the ghettos of Montreal, Toronto and Halifax where black folks reside. Hound those M.P.'s day and night. Be willing to fight because that is what revolution is. A revolution, an age of improvement, is on the dawn. So please do more than sport a natural.

Hazel Brooks

THIRD WORLD BOOKS AND CRAFTS

Specializing in

AFRO ASIAN BOOKS AND CRAFTS

70 WALTON STREET
Toronto, Ont.
One St. Below Gerrard & Bay

PHONE 366-0024

MAIL ORDERS TAKEN
Die Nigger Die
Dark Days in Ghana
Nyerere
Black Nationalism

EDITORIAL

Quebec elections are now over and the liberals have been the winners, with a majority of seats. The significance of this win must be clearly analysed, for blacks who live in this province must fit themselves into a position where they can understand the political forces, and how they as black people are and can be affected.

Firstly, the significance of the election should not be viewed as much in terms of the liberal majority but more in terms of the twenty-three percent popular vote that went to Parti Quebecois, and the nineteen percent to the Union Nationale. What this means is that the white anglo-saxon (English speaking) voters panicked at the thought of independence in Quebec, not understanding what it is all about, fearing reprisals, loss of influence, and against the French majority assuming their rightful positions of responsibility (economic and otherwise) in their own province and so voted for the liberals whose platform promised non-independence, more jobs and a stabilising of the investment climate.

It is difficult to see how 100,000 jobs can be created at provincial level while inflation is being fought at federal level, and this means maintaining a certain level of unemployment. Blacks already know where they stand on the employment list. Further the creation of new jobs depends on the import of English Capital and investment from outside Quebec - the U.S. This does not augur well for the future of Quebec since it means economic domination and wasteful exploitation of the natural resources by outside controllers; and realistically, everyone knows that independence is inevitable and in fact expects the next party in power to be Parti Quebecois, so that investors will be very reluctant to invest now and run 4 years later as they had already begun to do, in fear, before the elections. The only honest course, in the interest of Quebec people, would be the course of moving to control and self develop Quebec's resources which seems out of the question for the Liberals. They have 4 years ahead and will probably have internal problems of party control which could upset them, not to mention a promised fight with the federal government for special recognition, and the ever increasing demands for social change.

On the other hand the Parti Quebecois seems to be the force that will have to be reckoned with, for the Union Nationale has seemingly fallen apart, and though ambivalent, they seem to agree with Quebec independence, and might just find themselves losing the more militant members to the Parti Quebecois.

Last and most important at this point is the Parti Quebecois which has not been long in existence but well enough organized to speak for a sizeable enough portion of the province's population.

Their platform is clear cut and should be viewed without fear since it simply calls for Quebecers control of Quebec, which is the ambition and right of all nations and peoples. Now that elections have set a guage for them, they can now settle down to plan approaches and have more time on their hands to organize their weak areas, consolidate their strength and maybe if they are not fed up from previous efforts, spread and explain the message of independence to a scared population who should gradually calm down, and who by the process of social developments and history will gradually show disenchantment.

Where does all this leave blacks? Well the answer is simple and based on reality. The treatment of Richard Lord by the Liberal Party and their expressed non-concern for blacks in the constituency of St. Anne's is a good indication of that reality. Blacks must if they intend to stay in Quebec make up their minds to adopt at least a working knowledge of French. Secondly, they will have to make up their minds to accept social change which will lean more and more to the "left". In other words they had better begin to radicalize their thinking, because they must deal with other more progressive blacks whose actions will always affect them, whether they like it or not and in any case they will have to deal with the challenge of the 70's - stemming the tide of worldwide change. This is not to advocate joining any political party, but merely a call to understand, before it is too late, power, how it operates, and how to get and use some.

The best bet might very well be to join, listen to, or support any progressive black group or organization. Reading, listening, observing, understanding, and unifying are the watchwords for the future - the pre-condition for preparedness. Time is working against us!

Positions Available

HOUSE KEEPERS, MAIDS, COOKS
MOTHER'S HELPERS, HANDYMEN

LIVE 'IN' OR 'OUT'
WITH OR WITHOUT EXPERIENCE
842-2614

SHIRLEY'S EMPLOYMENT AGENCY

1410 STANLEY ROOM 320

BLACK POWER CONFERENCE - BARBADOS

There have been five Black Power Conferences within the last four years. Four of them have been in various cities of the U.S.A., and one regional conference in Hamilton, Bermuda. Out of these conferences resolutions have been passed and new black organisations have emerged or been started.

The Black Movement has come about from the pioneer days of Marcus Garvey's "Back to Africa Movement" and Dr. Du Bois 'National Association for the Advancement of Coloured Peoples, and George Padmore's Pan African Movement and other related organizations scattered throughout the hemisphere. The first Black Power Conference was held in the U.S.A., and because of its success and the recognition of the conference of the coming together of all black people for their continued existence and survival, it was decided to hold the next conference on a world wide basis. THIS YEAR THE CONFERENCE WILL BE HELD IN BRIDGETOWN, BARBADOS FROM JULY 8- 12 th. BARBADOS IS A TOLERANT AND SMALL SOCIETY WHICH WELCOMES ALL BROTHERS AND SISTERS.

The attendance at the Black Power Conferences has grown tremendously, having included more and more countries attending. All the past Black Power Conferences have been extremely successful. With your co-operation, therefore, the next and subsequent conferences should be more successful. The mere fact that Black people from various countries can come together and share common, international and local concerns is a success in itself.

Black Unity is still a distant dream. Equitable opportunities are far from a reality. White Colonial oppression as well as neo colonialism and imperialism is still a daily nightmare. With the growing trend towards black genocide, black people have got to unite. We must forge black peoplehood and black nations in thought, experience, and commitment in order to survive. But How? That is the purpose of this Conference - to establish a variety of techniques, workable methods and alternative strategies to help black people achieve political, economic, educational, and cultural black power in their respective communities.

In short, Black survival and Black consciousness through black operational harmony. Some of the most brilliant black minds from various countries will be helping our purpose and guiding our energies into accomplishing this, and will be our workshop leaders. Some of the most important problems to which we must address ourselves are:

POLITICS:

Political unity among the Black Independent countries, and political help from Black Independent countries for the countries still under the yoke of colonialism and imperialism

ECONOMICS:

How can Black people acquire control of Business in the Black community? How can Black capital be developed and exchanged between countries in order to help Black people develop themselves in their own communities?

EDUCATION

How can an equitable school system be established to remove totally the indoctrination of the colonial mentality and the legacy of Imperialism which still lingers on, such as the 'inferiority of black people?' How can schools and colleges in your country be made to deal more effectively with black people?

CULTURAL:

How can cultural centres be created and developed in your country?

cont'd on page 3

Stokely Carmichael made a brief stop-over in Montreal two weeks ago when he addressed an audience of about 300 at Westmount High School. He spoke on the concept of Pan Africanism stressing that "We are an African people" and should move to higher levels of organization to seriously engage in confronting and defeating the enemy. He suggested that Canada should have one Black organization. Stokely is now in Guyana, West Indies.

DINE IN AN EASTERN ATMOSPHERE

AT

BHARAT INTERNATIONAL REST.

HOME OF INDIAN CURRY

2155 MACKAY STREET (OLD COAL POT)

INDIAN, WEST INDIAN CUSINE
STUDENT SPECIALS

843-4126

Note: last month's winners will be announced in the next issue of UHURU.

UHURU'S LITERARY ★ CONTEST ★

Financially sponsored by an interested citizen of the Black Community

For All Black Youth Ages 13-18

TOPIC

Write a poem, essay, short story of play on the conditions of Black people around the world today due to the racist and oppressive injustices inflicted upon them.

The conditions of Black people around the world today due to the racist and oppressive injustices inflicted upon them.

OR

An outstanding Black person or persons; a Black rebellion or war; a Black country or cultural group existing in the past or present.

DEADLINE DATE June 30, 1970

PRIZES

1st Prize: $35.00
2nd Prize: $15.00
3rd Prize: $10.00

Plus 1 year's subscription to "UHURU"

RESULTS

Winning Entrys and Pictures of the Winners Will be Printed in Future Issues of "UHURU".

FOR FURTHER INFORMATION

Please call UHURU (937-2668) or visit UHURU'S office at 2554 St. Antoine Street, Montreal, Quebec.

Books on Black history and culture are available at the Negro Community Centre and also at the UHURU office.

Please complete entry form below and return it with your essay:

NAME. . . . . .

ADDRESS. . . . . .

PHONE. . . . . .AGE. . . . . .

SCHOOL. . . . . .

NOTE - The winners of UHURU'S April essay contest will be printed in the next issue of the paper.

Currently the play "The Great White Computer" is being staged in Montreal; the following is a statement of position by the Black arrested students as regards the play.

STATEMENT

We students involved in the Sir George Williams University trial, and other concerned people, completely condemn the production and enactment of the play "The Great White Computer" on the grounds that; (1) it is legally wrong and morally unjustified to have a play dealing with an issue now before the courts, open to the public whose minds could easily, as a result, be influenced; (2) only those people closely connected or involved in the affair know enough details to present a work of art based on truth, and that any attempt to fill in the gaps with misinformation or assumptions is at best intellectually DISHONEST, and does the public a disservice in the name of art; (3) that the producer, Peter Debarats, with this production, is completely insensitive to the sufferings of Blacks and other convicted or harangued people, and that the motives of Peter Debarats must be questioned, since most Black actors have refused to participate in the play based on the incompleteness of its script and its lack of the real facts. Furthermore, it is ironical that the play can now appear from the pen of Peter Debarats, who at the time of the actual incident refused to allow the students time on his program to attempt to bring their plight to the attention of the public; (4) that is hypocritical and doublefaced in the sense that it presents another facet of the racism institutionalized in the functioning of the Canadian government, to refuse to allow for a complete investigation of events at Sir George Williams University on the grounds that such action could prejudice the courts, while on the other hand a grant is given to Peter Debarats through a Federal agency - The Canada Council - not only to subsidize the play, but to sponsor its production; (5) that a play of this nature might conceivably have been more honest and in the general better interest of every one if it had not attempted to deal with and profit from sensationalism at the expense of a few disadvantaged students, but had attempted more humanely to deal with the poverty and unbearable conditions, of near starvation, mental degeneration, and physical degradation that some of the students have had to experience as a result of the harshness of the society which now gloats at their predicament; (6) that the play, "The Great White Computer", like other false publications has been adapted and was fashioned after the same type of arrogance, ignorance, insensitivity, monetary gain, and artistic acclaim.

Our condemnation is unequivocal and total in its expression and we can only hope that the consciences of at least a few of the public can be aroused to recognize the play for what it is, at least in deference to the wishes of the Black Community of Montreal. Consecutive injustices cannot be allowed to grow on a basic evil, and rights, and feelings of people should not only be respected, but should never be allowed to be sacrificed for the advancement of misplaced ambition.

BOARD OF EDUCATION ADVANCES

BY Gordon S.

The last meeting of the Black Board of Education decided to have a Summer School for black children,at the secondary level; and are seeking more volunteers to go and rap with black children (50 or so) at Weredale House.

They are continuing to investigate the multiplying cases of children misplaced in classes, and have approached Principals who while agreeing that misplacement existed, pleaded ignorance of the educational level of the children. Some outstanding cases have been rectified.

They decided to inform the Governments of Quebec and the Caribbean, through their Departments of Immigration and Education and through the High Commissioners, of the problems black people face in the educational set-up here. Please call 684-0711. Your help is urgently needed.

768-3090
if busy
768-3317

FREDERICK R. PHILLIPS

B.A. B.C.L.
attorney barrister
& solicitor

3517 LASALLE BLVD.

suite 5

VERDUN 203 QUE.

evenings 365-9904

conference

cont'd from page 2

The answers to all these questions and many others rest with you. You are urged to get together in a unity caucus with others in your city or community, and plan to have a broad cross section of representatives at this Conference. You are the Conference on Black Power.

THE CONFERENCE WILL BE HELD ON WEDNESDAY JULY 8th UNTIL SUNDAY JULY 12th, 1970.

Pre-registration can be made from now until June 10th. please send your registration forms to:

ROOSEVELT BROWN
BOX 8
WARWICK BERMUDA. . .

REX LASALLE

Leader of the peoples army of Trinidad & Tobago.

27 members of the peoples army, better known as the "rebel soldiers" are said to have been charged with treason. It is yet unknown whether Brother Rex Lasalle is one of them

THE LAW IN A STATE OF EMERGENCY

Many of us are aware that a State of Emergency has been in existence in Trinidad for the last three weeks. In an attempt to give a clearer picture of the existing circumstances in a country under these conditions, listed below is a brief summary of the new laws governing Trinidad (or in fact any country) in a state of emergency.

The Government (in this case, in the person of the Governor-General) authorizes the police commissioner to:

(1) Prohibit or restrict the use by ANY person or persons of ANY specified articles.

(2) Impose ANY restrictions in respect of his employment, business, place of residence and his association or communication with other persons.

(3) Institute a curfew with the hours specified by the government, from which one can only be exempted with a written permit granted by the authorities.

(4) Prohibit ANY person from traveling without permission.

(5) Restrict ANY person from visiting ANY place or area.

PUBLICATIONS AND CENSORSHIP

Censorship, the control, and suppression of ANY publications, writings, maps, plans, photographs and communication media are left completely up to the discretion of the Governor-General.

PUBLIC MEETINGS AND MARCHES

No person shall take part in ANY public meeting or public march except with prior consent of the Commissioner of Police who is the only authority empowered to grant permission. The way in which these laws have been put into effect in Trinidad is as follows.

(a) All persons have been prohibited by the police commissioner from being out-of-doors between 6:30 p.m. and 6:00 a.m.

(b) Acting with the powers given him under the Emergency Powers Regulations, he has restricted or prohibited the possession of firearms, ammunitions or explosives. Immediate restrictions were placed on firearms dealers.

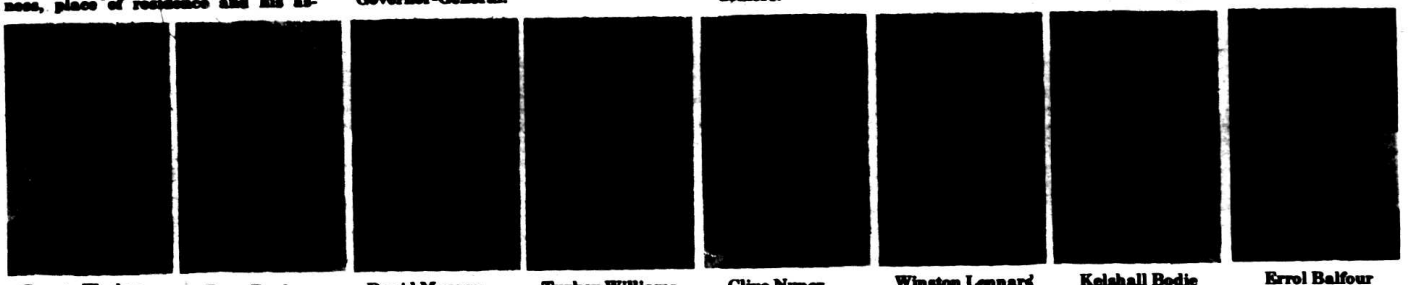
(c) Police can stop and search people they "reasonably suspect" of having any firearms, ammunitions or explosives, "without lawful authority" - no warrants are necessary for searches or arrests.

(d) No warrants are needed for ANY person suspected of acting "in a manner prejudical to public safety".

(e) ANY person may be held for seven days, with the authority, and direction of a magistrate or an assistant police superintendent.

(f) Literature considered "subversive" to the law is being confiscated.

This is the general state of affairs in Trinidad to date. These implementations of the aforesaid regulations can only expose to the Black public, how the Trinidadian Government is trying to erase the causes for Black freedom and justice.



George Weekes | Dave Darbeau | David Murray | Turkey Williams | Clive Nunez | Winston Leonard | Kelshall Bodie | Errol Balfour

Pictured above are eight brothers who were imprisoned by the Trinidad and Tobago Government when the state of emergency was put into effect. An unconfirmed report says that they will be released on May 8, 1970.

DEATH AT AN EARLY AGE - CRISIS IN EDUCATION

Lee Bertley

The many problems which Black people of the Montreal area face are perhaps best exemplified in the bitter experiences which our children encounter in various educational institutions. The overall situation has deteriorated to the point where it can only be regarded as one of crisis. Recent investigations have revealed quite clearly that the educational principles, taught at teachers colleges and faithfully applied in the case of white students, are just as faithfully ignored where Blacks are concerned. These observations have been confirmed by highly-qualified teachers, both Black and white, who have had considerable experience with many school boards in this city and its surroundings.

BLACK STUDENTS NOT UNIVERSITY MATERIAL

One could easily pick out many ways in which Black children are victimized by practices and procedures carried out in the schools. This article however, will address itself to the "streaming" method adopted by one of the better-known schools in the area.

In this particular system children at the high school level are put into four basic categories, viz.: enriched, regular, general, and practical. The first two categories or "streams", the enriched and regular, prepare students for University. The general and practical courses, on the other hand, are offered to those students who are judged incapable of doing work at the university level. To quote from one of the publications put out by a school under the control of this school board, "the General Courses are primarily designed for students who are non-university bound. They are somewhat simpler than existing courses leading to university entrance." As for those courses offered in the practical stream, they "are organized and taught on a practical, non-literary basis."

Teachers with experience in practical classes have brought to light some rather interesting points with respect to the content of the work presented to these pupils. Stressing the virtual absence of learning in such a class, one teacher explained that a principal would consider a teacher of practical classes as competent and good if that teacher is able to keep the students in his care reasonably quiet. Should he also succeed in preventing them from severely damaging school property, he would be regarded as the proverbial "nonpareil".

With this background even the dullest among us is able to appreciate the seriousness of the problem when he is told that more than half of the students in the non-university-oriented programs of this particular system are Black. Indeed, one of the principals employed by this school board recently admitted that the situation was far worse in his school. He pointed out that more than half of the students in the practical stream were Black. When asked to explain such a discrepancy in his streaming procedures in terms of educational and psychological principles, this principal became dumb.

The seriousness of the problem becomes even more obvious when the contents of a school publication are examined. This "Course of Study" explains that only "8-10% of our students have an academic ability necessitating their placement in our existing Practical Course". If this statement is true, why is such a high percentage of Black students placed in practical courses? Do Black people have a monopoly on slow learning and retardation? As if to emphasize the injustice, this "handbook" also explains that "approximately 50-55% of our students... are capable of success in a university-oriented course".

Since the percentage of Blacks enrolled in the "university-oriented" streams are so infinitesimally small, one is forced to ask the authorities whether the standard distribution curve applies only to whites.

One cannot help but conclude that we are probably witnessing the Montreal version of Arthur R. Jensen's racist "theory" that Black people are innately inferior to whites in terms of intelligence.

BLACK STUDENTS RESENT THIS DISCRIMINATION

Part of the investigation, which has revealed the type of psychological murders being committed against Black youths, included interviews with these children. One Black student who unburdened her heavy soul to us expressed the sentiments of the majority when she said the following: "I should not be in a special class because special classes are for children who are mentally retarded, and I'm not like that. I am being kept back in my work because the work I am getting is much too easy forme, and instead of going forward I'm going backwards. I'm not trying to praise myself in any way but if I was given the proper work I would try my best to do it". With the canny insight expressed in this lament, one has no choice but to question either the professional competence or integrity, or both, of the school officers who so severely wronged this Black child. When one realizes that the mother of this child has been trying for months, without success, to have her daughter reclassified, one can see the degree of violence perpetrated against the Black youths of this community.

THE RIGHTS OF PARENTS

This introduces a most important question, i.e., the rights of students and parents to decide what course a given pupil will follow. The fundamental underlying philosophy on which the education systems in this province are based recognizes the right of parents to make the important educational decisions with respect to their children. The role of school officers, from the lowly to the most exalted, is to advise, recommend, suggest. The parents make the decision. Any attempt to change that order is nothing short of usurping powers which properly belong to someone else. Only parental apathy would allow such a thing to go on. As the "Course of Study", already cited above, has pointed out, the function of the school authorities in this regard is "to assist you, the parent, in choosing wisely the course most suitable for your child".

It should not be necessary to emphasize that this article is not against the principle of streaming academic groups. It is merely saying that Black children also have the right to be properly assessed. It condemns in the strongest of terms the almost automatic conclusion of some school officials that Black children belong to the lowest academic streams. Such an attitude is too close to the racist propaganda that Blacks "are intellectually inferior and are thus ill-suited to compete or participate" educationally on an equal basis with whites.

BLACK PARENTS MUST UNITE

The time has come for Black parents to unite in order to bring about an immediate reversal of this form of blatant discrimination. We say "reversal" for, to bring it to an end is not nearly enough. Whites are always ready to scream most loudly for what they define as their rights. The sound and fury over Bill 63 and the St. Leonard school question are excellent cases in point. Our cause is far more just, far worthier. Let us define for ourselves our problems and needs in so far as education is concerned, and be prepared to fight until justice is done. After all, it is also the right of our children to have their talents developed and not suppressed by the schools which our taxes help to support.

EXPOSE ON LAND CORPORATIONS

by Odinga Mbaso

Now that the time has come for moving, many Black people whose aspirations are exhausted with the trials and tribulations of having to move every year, are seriously considering the idea of buying a piece of land. Others are being driven solely by the desire to attain life security which may be procured from ownership of land; most Black landseekers fall into the latter category and this is easy to understand when one takes into consideration the historical subjugation of our race and the resulting psychological effects. However we are advising all would-be Black land buyers to "look before they leap" into any land deeds, for the very reason that historically, some of the land corporations in Quebec have been guilty of fraudulent practices.

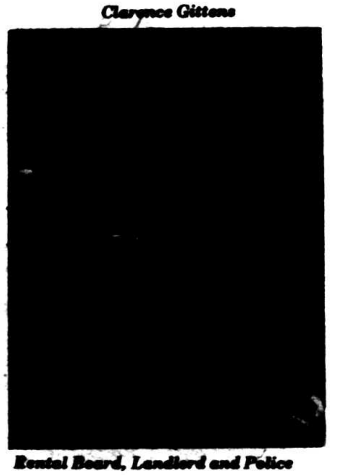
It has come to our knowledge that many of the land companies approach people (most of them presently employ a few Black salesmen) using a map to point out supposedly, beautiful locations within accessible limits. Many people take these offers for land, on the superficial basis presented by the salesmen, and buy lots without further details. They are given deeds for the lots as all legal terms demand. However, past history has shown that when many of these new owners arrived on the actual site, they realised that they were duped. Different people were duped in different ways; many, not being able to read contour lines in a map, found that their land was sloping when they were of the opinion that it was flat. Some found swamp land, others met people who also had legal claim to the same lots, and many also discovered that the land was not divided by surveyors in lots as they expected. However, what seems to be most common is the fact that the lots sold were found to be situated practically in the wilderness; i.e. they were located in undeveloped areas, many miles from any populated facilities.

The most blatant case of fraud to date is the case involving the "Riverway Park Development Company" and a number of Black people of Trinidad. This company, originally owned by the late Mr. David Black, did not only satisfy itself with dealing with people in Quebec, but found itself operating as far away as Trinidad, in the West Indies. The company had an office in Port-of-Spain, 4 Melbourne Street to be exact, and it seems as though it started operating sometime in 1961. Between 1961 and 1964, the company sold about 200 Trinidadian lots at $500 each. Of the two lawyers whose names appeared on the deeds, one Mr. William Sigler, had, it is believed, served a two year jail term for fraud. These lots were, according to the map, supposed to be situated in St. Martin, some twenty-five miles out of Montreal, but in actual fact when the lots were checked out, they were really situated in St. Clothilde, 11 miles away from St. Martin. Besides this, the land was sloping and was located between an area of farm lands and an area of solid rock, with several rutted roads. The lots were virtually in the middle of nowhere. 200 Trinidadians were conned into buying land which, it does not seem likely will ever be developed.

This was just a cited example of the lengths to which such land co-operations would go to defraud innocent people. We of UHURU advise all Black people to be wary of such companies even if they use Black salesmen. To such Black salesmen who participate consciously in such acts, we say that you will have to be considered in the same light as the white people who control you, and will be dealt with. Before this, however, we advise you to re-examine yourself seriously.

Coursol St. Black Woman Victimized

Clarynce Gittens



Rental Board, Landlord and Police conspire!

May Ash is you, May Ash is me. Her story is very typical. May is the mother of three children who range in age from three years to eight months. The children's father is not presently living at home. On or about the first of May, she found it necessary to rent a new house. After finding a vacant house on Coursol St. suitable to her needs, she paid the landlord, Mr. Mereau, of Rosemont the required deposit of sixty three dollars, for which he issued her a receipt.

The following day the landlord returned to May requesting the receipt, claiming that he had made an error and now wished to correct it. Cooperating with him, May produced the receipt which the landlord promptly tore up. Having destroyed the receipt he proceeded to padlock the house informing May that he did not want any Black people in his building.

Soon after the police were called in. They did not even speak to May. They addressed themselves to the Landlord and completely ignored whatever the sister had to say. May stood by like an innocent bystander while the police and the landlord conspired in French.

It was later revealed, that the landlord informed the police that May owed him three months rent. An incredible story since May had never rented from him before. However, this was his justification for victimizing the sister in this manner.

An official of the Quebec Rental board arrived on the scene only to add to the confusion. He, like the police had no words with May (he had been called earlier by an interested party).

Sister Ash also made an appeal to the National Black Coalition. None of the members of the Montreal Branch were able to make an appearance on the scene, they therefore called on Uhuru to investigate the incident.

Members of Uhuru's staff arrived on the scene and began to ask pertinent questions; not willing to be intimidated by the landlord, the Police or the rental Board official. Uhuru's presence was not welcomed, the police threatened to arrest them. Failing to impress the reporters, the police withdrew; and without any apology or explanation the Landlord passed the key to the house to May. With this the "slumlord" and the rental board official drove off together.

Here is a clear example of how the police force who are supposed to serve and protect honest citizens from criminals, were cooperating with them.

cont'd on page 8

Brother Norman Cook converses with Sun Ra last Saturday at Dawson College.

SUN RA - HIS MEANING TO US

by Odinga Mbaso

Sun Ra came to Montreal last weekend, as part of a cultural festival held by the Black-Cultural Club at Dawson College. He is a Black man who claims to be a scientific jazz musician and as such to interpret his music correctly, one must first of all delve into the history of the Black race with special attention to African religion: philosophy of daily life, and the essential subsequent role of the Black artist today.

It was the systematic attempt of Europeans to destroy African culture through the imposition of their culture on Black people, and the complementary degradation of African culture, that led Black people into the fields of redefinition - this is now an established prerequisite for freedom. This process made Black people more self-conscious of their traditional philosophy of life and made possible the survival and present renaissance of African culture, the foundation of our new standards and values. Our ancestors, unlike the Europeans, never strayed from the realities of life, and thus as regards to art, have left us operational standards; since these standards are in harmony with reality, with nature, we consider them to be valid - valid in the sense more so of being absolutes or truths. Such traditional legacies can never be discarded, they can only be built upon.

Art according to the philosophy of our ancestors must contain both rhythm and communal meaning (hence the reason why music to them was the epitome of art) or it is deemed useless. With all this in mind let us view Sun Ra and his "Astro-infinity Ardestra" on stage. The first thing that strikes you, is the communal atmosphere presented by this Black musician - it is as though you are looking on at a village of peole participating in a musical concert or ritual, despite the fact that it is a communal scene, you recognise the fact that each individual is allowed his/ her individual expression which in turn harmonies with the collective effort. To anyone who takes the scene, Sun Ra presents, superficially, it might seem as though Sun Ra is mad or that he revels in disorder, however, when one realises that this musician is seriously engaged in Black redefinition - hence study of ancient Africa philosophy and religion, one quickly realises the premise upon which his music is based and senses the strict order within the apparent disorder on stage.

Continued on p. 8

CHECK POINT

MONTREAL

Approximately 50 of the 97 students arrested at Sir George Williams University last year, appeared in a Montreal assizes courts on Monday May 4th, to answer the 12 criminal charges. The trial however, was postponed until September 8th.

U.N. REPORT

Nigeria has just about dropped out of the Public's eye since the failure of the abortive attempt to split the country in two and further fragment Africa. But if the bleeding white liberal hearts are no longer on every street corner handing out tearful appeals for aid to "the starving children of Biafra," the children are still there.

According to the United Nations Children's Fund (UNICEF), the Nigerian Government estimates it will spend more than $21 million in the field of education, nutrition, health and physical rehabilitation of educational facilities in the interest of its school-age population.

NEW YORK

Lee Berry, the epileptic victim of the New York Panther 21, had his bail reduced from $100,000 to $15,000. Berry was in prison cells for seven months, before they decided to hospitalize him! - at this point his condition was critical.

TRINIDAD

In Trinidad, a mad but understandable rush was made by many jobless Trinidadians to specific centers to register for the 330 jobs made available on three Government projects, repairing roads. The Treasury seemed to be in its most humblest mood when the advance of only one million dollars was made available for the implementation of these work projects.

MILWAUKEE

When several children from the Auer Avenue school in Milwaukee were asked what they remembered best about Dr. Martin Luther King, one child replied, "He wouldn't be happy, we're still on the back of the bus!"

JAMAICA

Dr. Trevor Munroe of Jamaica was recently refused entry into Trinidad. Dr. Munroe and several other people were sent by the University of the West Indies to Trinidad to investigate the causes which led up to the state of emergency now enforced on the island.

UNITED STATES

In Ellicott City, Maryland, Circuit Judge James MacGill ordered the $10,000 bond on H. Rap Brown, to be forfeited. Also, MacGill issued a warrant for the arrest of Brown because of his failure to appear on May 4. H. Rap Brown's lawyers said, to go further, that Brown has been out of touch with them since early March.

Reasonable rates
for
Repair
of
Typewriters
and
Adding Machines
Call. Wilbe 487-4169

AHSA CONVENTION IN D.C.

By Brenda Dash

The African Heritage Studies Association was unofficially formed in Los Angeles, California on October 18, 1968 during the 11th annual convention of the African Studies Association (ASA). It came into being officially in Washington, D.C. on June 29th, 1969, at the conclusion of its first annual convention.

The need for self-help among black scholars, and the need for relevancy of the black scholar to the community, served as the impetus for the formation of the AHSA which is primarily interested in; (1) reconstruction of African history and cultural studies along Afro-centric lines while effecting an intellectual union among black scholars the world over; (2) acting as a clearing house of information in the establishment and evaluation of a more realistic African or Black Studies Program; (3) presenting papers at seminars and symposiums where any aspect of the life and culture of the African people are discussed. (4) Relating, interpreting and disseminating African materials to elementary and secondary schools, colleges and universities.

In October, 1969, in Montreal the AHSA mushroomed to maturity (with the help of the Montreal community) when it confronted ASA and disrupted the conference in order to articulate their demands; (1) the ideological framework of the ASA which perpetuates colonialism and neocolonialism through the "educational" institutions, and the mass media should be changed immediately; (2) the constitutional procedures, which provide for the election of a predominant White Board of Directors, to decide upon the scholarship, study and research of African life should be changed immediately to deal truthfully and realistically with African peoples; (3) in accordance with the above, the new Board of the ASA, should be composed of twelve members - six Africans and six Europeans; (4) that the ASA give financial support to the African students of Sir George Williams University in Montreal, Canada, who are now political prisoners of a colonist government, and that the ASA make a strong public statement indicating its abhorrence of the situation; (5) the rules governing the membership of the ASA be amended so as to allow African scholars total participation in the Association; (6) the criteria for allocation of funds for research and publications on the study of African life should be established by a committee composed of equal numbers of Africans and Europeans.

SECOND ANNUAL CONFERENCE MAY 1 - 3nd, 1970

It is unfortunate that, the second Annual Conference of AHSA held in Washington, D.C., was unable to deal concretely with the issues but rather intectualized the greatness of black people, and the need for us to be self-reliant. These points need not have been made since those of us attending the conference understood this, which was why we were there.

Instead of setting up workshops that would deal, say with our history, and where we should begin rewriting it, and how we should do it, and who would do it, the speakers dealt with the need for us to write our own history, and whether we should allow Europeans to write African history. Clearly, Europeans have, and will continue, to write African history, which we all know, is invalid, insensitive, insulting, dehumanizing and just plain lies. That, Europeans are incapable of understanding African culture and civilizations has long since been proven. Further, to be discussing black studies at a time when all progressive people in our communities are moving to institute and support the alternative to this - a Black University; that for us to be discussing these questions at this stage in our struggle, is at best naive, and at worst stupid, showing clearly a lack of understanding of our enemies and a refusal to simply do the work.

Structurally, the conference left something to be desired since topics were presented by four to six speakers usually, allowing no more than ten minutes for questioning, leaving no room for thorough discussions and concrete conclusions. Only two hours of the three day conference was dedicated to workshops, which is hardly enough time to deal with any one issue completely. Despite this, all resolutions which came out of the six workshops, and were presented to a plenary session in the afternoon were deferred to a board which would review and pass the resolutions.

This procedure is not only unorthodox but undemocratic. Historically the main body of a conference always passes resolutions. Never a board which is unknown. The obvious questions here are, how did this board get set-up, who appointed the board (since the board was not elected by the general membership), and why?

Despite all this, two people stand out in my mind as presenting a clear case because they understand the real issues. Sister Mary Berry, who was saying simply, let us begin to do the work; and brother Walter Rodney who showed that while great black men have emerged, they have all contributed to the furthering of Europeans and not Africans. That in the future we should use our skills and ability to develop our own nation.

The Ujamaa Festival, which separated the political and economic from the cultural, which is a European concept dealing with "Art for art's sake" and which is in direct opposition to African art which must always be functional, brought together such people as Don L. Lee, Sonia Sanchez, Val Ward Gray, Barbara Ann Teer and the National Black Theatre, the Harambee Singers, the Yusef Lateef Sextet, Archie Shepp, Donald Bird and Sun Ra and his Myth Science Arkestra. The Harambee Singers, whose clear understanding of politics is demonstrated in their choice of material, were among the most outstanding artists.

Hopefully, the criticisms here which were voiced often among AHSA members at the conference, will serve to encourage those responsible to reexamine their role in the black community and set up programs which will benefit the community. Failure to do this will result in the AHSA becoming useless and irrelevant.

Furnished
Rooms for Rent
$8.00 up
Call 937-2109

THE MOTHERLAND

TAZANIA

Africans to boycott Games

by Kofi

Tanzania has joined the list of African countries which have threatened to boycott the Commonwealth games in Edingburgh in July if the South African cricket team's tour of Britain goes ahead in June.

South African government which bans inter-racial sports of all kinds (and recently refused Arthur Ashe; Black U. S. tennis star visa to play in S. A. open tournament) refused in 1967 to admit an English cricket team because it included one Black cricketer.

SOMALIA

Coup Uncovered

Somalia's police chief and first vice-president of the 25 member supreme revolutionary council has been arrested for trying to overthrow the revolutionary regime which siezed power in October 1969.

The spokesman of the Revolutionary Council said Maj-General Ali Khershed was the leader of an imperialist plot that planned to infiltrate the armed forces and launch a propaganda campaign to discredit the government. They also planned to provoke Ethopia to invade Somalia so as to divert Somali armed forces, the spokesman added.

Highway

The apartheid regime of South Africa has sent a diplomatic note to Botswana opposing a proposal to build an international highway linking Botswana and Zambia across the Zambesi river. The note also rejected the geographical fact that Botswana has a common border with Zambia. At present, borders of South Africa, Zimbabwe, Zambia, and Botswana converge on Zambesi river of Kasungula.

South Africa's opposition to the project is an expression of her paranoic fears of African unity and the possible take over of the racist regime by the Black majority. South Africa fears that the proposed highway would provide Black nationalist guerrillas with a protected crossing into South Africa, Zambia to Zimbabwe.

Spokesman for Premier Seretse Khama's government said that Botswana had no reason to change her existing view of the geographical fact of Botswana-Zambia's common border and that the project will go ahead as planned.

The highway link is essential to landlocked Botswana. It will open the way for Botswana's export to the rich northern markets of Zambia to Congo, and also tie her to the East African Community.

CUSTOM MADE
GARMENTS
Styled by Victor Inc.
THE FINEST IN
MADE TO MEASURE
CLOTHING
TEL.: 861-4629
1078 BLEURY STREET
MONTREAL

GRADUATION TIME APPROACHES

By Luanga Basheri

Graduation time for elementary and high school students is again nearly a memory only to be restored by a framed picture or a dusty gown to be found in the attic; however, incessant reports have been brought to the attention of UHURU whose job it is to report these cases to the community. For instance, one complaint is that elementary school graduates have no way of knowing what endeavour to follow whether science or arts. There is no counsellor and the only criterion is the judgement of the teachers which is based on marks. Marks can be a presumed indication of aptitude, but this is not always a sound measuring guide because, for those students with average marks in each subject there does not seem to be any choice. In any case the educational system only allows blacks to learn what is designed for them and the trauma is enough to kill the natural drive for knowledge. Furthermore with development at the age at which students are ready to leave elementary school, the marks in their different subjects if stronger in one section than another; may only be an indication of influence more than anything else.

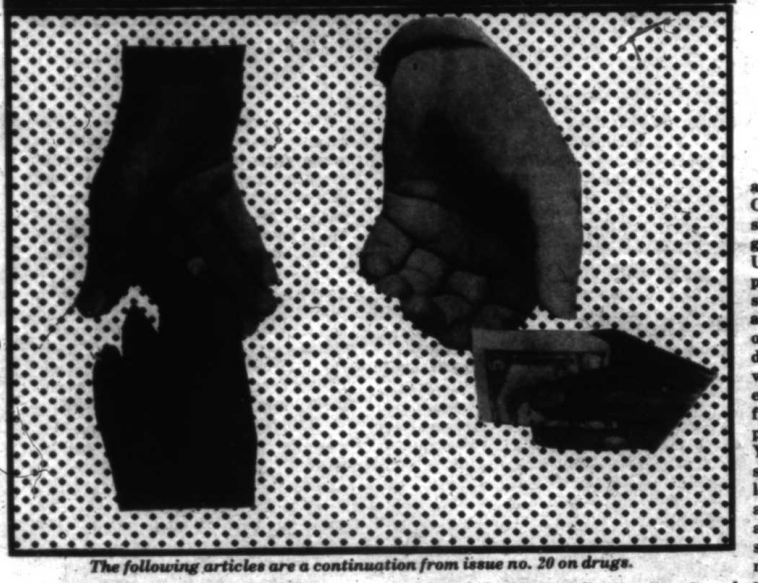
Another complaint deals with the irrelevance of courses, insensitivity of teachers and access to counselling at high school level. It cannot conceivably be right to have a guidance counsellor in a school where the only time he is seen is in the event of a disturbance in school or at the end of the school term when graduation is close by and the outside world is waiting for an unprepared black child. There should be closer contact between the counsellor and students to build the rapport necessary for understanding before advice can be given; further a counsellor's duties are so important that the kind of understanding which is needed can only come from one with coincidental social experiences and cultural patterns. This automatically leaves black students at a disadvantage, but even with this disadvantage at least information concerning jobs, university requirements and available professions should be given to the student so that by the time graduation comes around, a student should at least be acquainted with the possibilities open.

At present most universities need a foreign language, mathematics and three other credits at Grade 12 level. Some universities take Grade XI credits, but a foreign language and mathematics are always obligatory. The other problem is finance, but with Quebec loans and bursaries and an opportunity to work through school, the problem is not really as acute as appears on first glance. It is depressing to think of going to university with no money or access to it in sight but the main requirement is THE WILL TO GO ON, which in turn depends on the knowledge of available courses and requirements.

UHURU takes this opportunity to congratulate all prospective graduates and encourages further education at university level if so desired, but must also exhort all parents to take steps to ensure better conditions for their children in school at elementary and/or high school level.

TRUCKS AVAILABLE
For moving, etc. . .
PHONE: J. BRADSHAW
366-6088

BLACK HORIZON



The following articles are a continuation from issue no. 20 on drugs.

REALITY, YES or NO

Over the past few years there has been an overwhelming increase in the taking of drugs and the question WHY lingers in our minds.

The reasons are both social and economic. Many Black people, even though educated can not find jobs and if they do, they are often paid less than their white counterparts. When dealing more with the Black youth and their economic problems while in high school, we can use the following as an'example. The fact that his father is not working or is being paid less for his efforts, directly effects the way his black peers relate to him. He finds that he can't afford the latest styles and is unable to go the places the rest of the "fellas" go. However someone offers him a way to forget or at least to be relieved of his embarrassing problems. So his next allowance goes towards that relief.

If and when he should decide to take on a wife and family, he soon realizes that no matter how hard he works, his standard of living never quite reaches that of the white man's . His children are now to face his childhood problems. Frustration and failure follow and he seeks desperately for an outlet.

Social problems are numerous and equally important when one speaks of the condition of the black man and wonders WHY.

He is aware of the suffering of his race and feels there is nothing that he - on an individual basis - can do. He tries to suppress his feeling of uselessness by the use of drugs, which for a little while permits him to "cop out" from reality. Besides racial problems, there is the emotional side. Take for example a black youth who catches hell from his parents. He lacks the love and attention that anybody would desire. He need not feel as though he was a "mistake", but as a child whom his parents truly love. From his home he moves to school where again he feels left out because of his dress or behavior - he searches for understanding and receives none from the man who oppresses him, none from his mother or father and again none from his black peers; so, he pulls down the blind and hides - gets High, gets Hooked, and forgets.

Perhaps, if those of us who condemn people like that took time to understand the reasons why, then maybe one could walk for an hour and feel that he has at least moved, if only half a block.

However these people who have pulled down the blind, fail to realize that the situation they are in and the method they seek to pacify their problems, are more often worse than the reality that they try to escape.

Tracery Scott

THE "MAN" AGAIN

I would like to substantiate that the only people who really get that estatic high, aren't those who take the drug: instead, it is those who administer it and push it on to the people (more specifically, black people). What I mean is that the user has a high that doesn't last where as the pusher has a sort of material high; e.g. big house, 2 or 3 cars, clothes, money, etc. The dope pusher whether he be black or white should be shot. Why? The answer should be obvious.

The black dope pusher, who is already being exploited is doing harm to his own brothers and sisters by trafficking drugs. He is exposing them to something that isn't and shouldn't be for them. Becoming dependent on drugs, he has helped hinder them from reality. Then, when he gets his money, who does he give it to? To the Mafia? The price he pays for pushing dope is high because usually he'll end up dead.

When it comes to the white pusher, what he is doing is exploiting us again. The price he pays for peddling dope is high too, only in a different sense to that of the black pusher. He doesn't end up dead! No, because you can still see him posing.

Last week's article stated that Black youths turn to drugs for an outlet-beauty far from reality. Now to reach this beauty one seeks money, his major need. $10, $15, $20 dollars just to get high. So much money for a high that could last only a few hours. Is it worth it? Again when you look at the end result, who benefits? Of course that white man since all proceeds from any financial transaction is added to the white economy as no black economy exists.

This white man who gets black people's money for drugs in the same pig who puts our brothers and sisters behind bars. He's the same pig who has committed genocide against the colored people of the world and is still committing genocide. He is the same pig who gagged Bobby Seale at his trail, denying him his constitional right to defend himself. You must realize he is the same pig doing so much against our people. Brothers And Sisters think about it.

Claudette Tremblay

ANOTHER PLANNED BARRIER:

OLABISI

Last May, an organization of Black and Puerto Rican students at The City College of New York protested strongly for an open enrollment program to be implemented by the City University of New York (CUNY). This program is designed to let high school students be given the opportunity to attend any city university, who would otherwise not have the required academic degree from high school, or who do not have the 89% average needed to attend a city university (a tuition free institution). As a result of the protests the City University of New York which makes up the several senior colleges and community colleges throughout new York City, has agreed to let open enrollment become a working service for the incoming students. In theory, this would allow more Black and Puerto Rican students, who may not have the proper degree or high school average, the chance to receive a college education. Because of this incoming flow of Black students, CUNY is now afraid the white students will turn away from the universities throughout the city and this reaction on the part of the white students, would present a majority of Black students left to attend these universities. Thus the mentality of CUNY is, "Let a few niggers come into the neighborhood, and the place goes to pot". CUNY does not mind a minority of Black students in their universities but a majority of Black students in CUNY is unheard of. So now CUNY has proposed that all students, Black, Puerto Rican, and otherwise pay a $280 a year registration fee which was beforehand only $35, to a tuition free school. The many Black people who will be coming into CUNY cannot pay $280. This is a very strategically planned barrier to disallow any majority influx of Blacks or Puerto ricans into the city universities.

To make matters worse, CUNY has cut the funds of the SEEK program. This program is designed to train students with remedial work in high school subjects and then advance these students on to college level work. Under the program, CUNY pays for registration fees, books, and gives the student a monthly allowance. If the funds are cut then the amount of students who can take part in this program are decreased in number. Also several students who are staying at a hotel bought by CUNY, have recently been serviced with 90 day eviction notices. These people have no place to go and many have no chance or skills to obtain a job and finish their school terms.

As a result of all of the harassment on the part of CUNY, it is clear that CUNY does not want to encourage Black students to obtain a college degree even when the education received is a white man's education.

BARBADOS - CANADIAN
TELEVISION CO.
BASIL HOPE
T.V. SALES & SERVICE
5830 Brunctiere
special consideration
for black people
259-0842
USED T.V.
for sale or rent

UHURU

Is a black news media owned, operated and controlled by the black community of Montreal.

Editor: NORMAN GYLES

Advertising Sales: BRENDA DASH

Circulation: JIM STEPHENSON, Betty Howard & Akintola Chaka

Photographers: KENNETH WILLIAMS, & LEO JACOB

2554 St. Antoine St. W.
Montreal, Que.
Canada.

UHURU is published twice monthly.

MALCOLM X CELEBRATION

MAY 15 - MAY 19, 1970

PROGRAM

FRIDAY MAY 15, 7 p.m. - 10 p.m.
Negro Community Center, 2035 Coursol St.
"EXPRESSIONS OF BLACK TALENT"
(Youngsters and semi-professional talent show)
FREE ADMISSION.

SATURDAY MAY 16, 2 p.m.
Kent Park (Plamondon & Van Horne)
SOCCER GAME
Montreal Jets versus Caribees
Refreshments & Music

SATURDAY MAY 16, 9 p.m.
DANCE
Carpenters Hall, 3560 St. Lawrence
(near Prince Arthur)
Admission: $1.00

SUNDAY MAY 17, 1 p.m. - 6 p.m.
AFRICAN DINNER
Negro Community Center, 2035 Coursol St.
PANEL DISCUSSION with the newly formed "Black Board of Educators" on the Role of the Parent in the Educational System.
AFRICAN FASHION SHOW
ADMISSION: $1.00 (for the entire day).

MONDAY MAY 18
MOOSE HALL 3485 Park Ave.
11 a.m. - Introduction *(Towards Pan-Africanism)*
11:30-12:30 - Rocky Jones - "THE NEED FOR A NATIONAL ORGANIZATION"
12:30-1:00 p.m. - Representative from the Hatian Community - on
"Uniting The Entire Black Community"
1 p.m.-2 p.m. - LUNCH
2 p.m.-3 p.m. - "The Relevance of Black Studies Programs" (Panel Discussion)
3 p.m.-4 p.m. - Ed Whitfield on the "Student Organization For Black Unity" (SOBU)
4 p.m.-5 p.m. - Chike Onwachi on "PAN AFRICANISM"

PANEL DISCUSSION
Rosie Douglas
Brenda Dash
Carl Parris

Subscription Appeal

Our Subscription Department needs your support. Therefore, we are appealing to all our readers to take out subscriptions. We would appreciate very much, if all supporters would help by encouraging their friends and relatives to subscribe. Our success depends upon you, so please send in your coupons immediately.

Brotherly love and confidence. *Subscription Department*

Uhuru
2554 St. Antoine St. W.
Montreal 10b, Que.

26 issues: $3.00 (In Montreal)
$4.00 (Outside Montreal)
Write your cheque or money order to UHURU (Print)
Name. . . . . .
Address. . . . . .
. . . . . Phone . . . . . .

SPORTS

QUEBEC NATIONAL SOCCER LEAGUE

The Caribbees soccer team has been in training for two months in preparation for the season opener against Napolie on Sunday May 10th at Kent park. After a third place finish last season the team is expected to do better this season with the assistance of new players. Player-coach Ron Licorish expects much from veteran Richard Coles, Jerad Pellier, Lloyd "Sam" Santana, John Corbin and Hayden Clarke.

METROPOLITAN LEAGUE

The Montreal Jets are all set to begin their second year of league competition. After a very slow start last season, the team later came on very strong and won the knock out competition at the end of the season. The team has been practising at the Community Center, for a few weeks now and many of their key players demonstrate season form. Team captain Sturdy Cobran expects super star performances from his youngsters. Brother Felix the top goal scorer from last season is expected to have a very productive season. The team invites you to their spring dance on Friday May 8th at Carpenters hall. Music will be supplied by the Windies and tickets will cost $2.00 at the door. (737-8341 - Sturdy) The Jets play their season opener on Sunday May 10th against South Shore at Trenholme park - (3.00 p.m.) Brothers interested in playing soccer this season should contact UHURU or any of the numbers given above.

CRICKET

With the regular season scheduled to begin on May 16th, cricketers are anxiously awaiting improved weather conditions to begin practise. There have been a few changes over last season the most important of which sees the St. Vincent Mets' registering a team in the A division. Most observers believe that last year's champion in the A division, Verdun, will have difficulty outpointing Crusaders. Both teams display outstanding specialists and a fine balance of youth and veterans. Crusaders must recruit at least one above average spinner to add some depth to their bowling attack. Last year Crusaders demonstrated that their batting line up is second to none in the league with Bentley Alleyne, Ray Smith and Emerson Whittinton providing the leader ship.

COURSOL ST:

cont'd from page 5

For the edification of those not familiar with the Coursol St. area: It is in the process of being condemned. It is for these kinds of accomodations that May Ash was forced to fight. This kind of victimization cannot be allowed to go on. Black people must band together to resist these forces that persist in victimizing and oppressing them.

SHELL
SERVICE STATION
6670 St. James St. W
Montreal, Que.
KEITH WILKINSON
Qualified Mechanic on Duty
Try us for Service
PHONE: 481-7821

BULLETIN BOARD

BULLETIN BOARD

Soul Fete on Saturday May 9th, at 2548 St. Antoine St., featuring "THE MANDINGO" formerly known as the Dynamic Ones.

Suanday May 10th Mothers Day Tea at Union United Church, 3007 Delisle St., beginning at 1 p.m.

May 18th, Burlington Bus ride leaving Union United Church at 9 a.m. sharp and returning at 9 p.m.

A symposium "Culture et Development en Haiti" will be held at the University of Montreal in the Pavillon des Sciences Sociales from May 6th, to May 9th, 1970.

Dance - Victoria Hall 4626 Sherbrooke St. W. (Westmount). Featuring the Jamaican Sound System. Tickets $2.00; door $2.50. For information call 737-6715 after 6 p.m.

The Pastors Aid, sponsors, of the April fashion and talent show at the Union United Church, donated $200.00 of their proceeds to the Church.

On Saturday May 16th, there will be a Hat Sale at the Union Church at 3007 Delisle St., near Atwater.

Continued from p. 5

Sun Ra's music seems to deal consistently with the planets, with cosmology. This is a significent fact for as our ancestors, he believes that music brings an essential harmony between one's body and soul and that this harmony could be further transcended to the harmony of man, not only with immediate society but with the cosmic order of the universe. All African religious philosophies dealt with this harmony of man with cosmic codes, and Sun Ra believes that slavery was an indirect result of the Black man falling out of tune with these cosmic codes. Hence in his music he is searching to regain this harmony.

Sun Ra represents the musical interpretation of a total rejection of white society and its inherent values. He rejects most of all, the philosophy of art for art's sake without any significant meaning religious or secular to the whole community.

He keeps reminding us in his music that we are living in the "space age" and this is where he performs his historic role, in the sense that he represents the (interlacing) between traditional African beliefs (upon which our new society will be based) by the kind of atmophere he sets, and modern day society. At the same time in his music, he seems to look with contempt upon white society which is now physically trying to reach the moon, while being too spiritually bankrupt to attain the harmony between themselves and the cosmic codes. Our ancestors, he seems to say were capable of this and we, Black people, still today posess the abstract energy needed to do the same.

2 pce Bedroom set
& 1 carpet
For Sale
Call: 737-6715 after 6 p.m.